

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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LETTER DESCRIPTIVE OF PRESIDENT YOUNG'S TRIP NORTH.

BY ELDER J. V. LONG.

(From the Deseret News.)

I have pleasure in penning you a brief sketch of President Brigham Young's recent visit to Cache county.

On Wednesday, the 19th ult., Presidents Brigham Young, Heber C. Kimball and Daniel H. Wells, with portions of their families; Apostles John Taylor, Wilford Woodruff, Geo. A. Smith, Charles C. Rich and Franklin D. Richards; Joseph Young and John Van Cott, of the Presidency of the Seventies; Daniel Spencer and George B. Wallace, of the Presidency of this Stake of Zion, and other Elders and friends, left this city for Logan, where a Conference had previously been appointed to be held. The company halted for noon at Bishop Layton's Ward, where an excellent dinner had been provided for the whole company in the basement of the new meeting-house. The public schools of the Ward were assembled and waved their banners and sang songs of welcome to the Presidency. I noticed the mottoes inscribed upon four of the banners as I passed them; they were couched in the following words:—

"Children of Zion," "Welcome President Young," "We are pleased to see you," and "Our Mountain Home."

In the afternoon we proceeded to Ogden, where we were kindly entertained for the night by President Farr, the family of Bishop West, Judge Farr, Elders McGaw, Hammond and Ballantyne, Capt. Brown and others."

Thursday we drove to Brigham city, Box Elder county, where we held meeting at 3 o'clock p.m. Presidents Young, Kimball and Wells preached on the life, the trials and blessings of the Saints.

When we started through Box Elder kanyon on Friday, I perceived that our company had increased in numbers at each settlement we had passed through, and, on examination, found it to be composed of 121 persons and 32 carriages.

Before reaching Wellsville, we were met by an escort of mounted men, who relieved the Box Elder escort and led the way into town, were, apparently, all the inhabitants had turned out to welcome the Presidency. I did not

pretend to take notes of all the banners which were unfurled to the breeze, but among the number I did take were the following:—"Hail to our Mountain Chief," "Welcome to our President," and "Polygamy forever." The man who wrote the last one has just got married.

Our animals cared for, the dust washed from our faces, and justice having been done to the comforts of life provided, we repaired to the meeting-house. On the meeting being called to order, the choir sang,

"Give us room that we may dwell."

I was credibly informed that the members of the Wellsville choir are very enterprising; and being very anxious to move out of their forts into broad, town lots, they have adopted the above hymn as a sort of family prayer, which they sing whenever they think it will help them to the consummation of their wishes.

Elders John Taylor, Franklin D. Richards and Charles C. Rich addressed the congregation on the practical duties of Saints, the necessity of making improvements in every city, town and village throughout the Valleys of Ephraim. President Young followed with instructions relative to the building of a meeting house, the planting of orchards and gardens, that their very numerous progeny, which he observed growing up among them, might have fruit of every description in the season thereof. He admonished them to live daily in the light of the holy Gospel, that they might constantly enjoy the influences of the Holy Spirit.

The President and company went to Logan the same evening, where we found that Presidents Benson and Maughan had made every desirable arrangement for the comfort and convenience of the company, so that all found neat and comfortable quarters provided for them on their arrival. I am not sure that the Ogden martial band and the Logan brass band played all night, but they were certainly serenading long after I went to bed, and they were playing "Yankee Doodle" when I awoke on Saturday morning.

CONFERENCE IN LOGAN.

Saturday, at 10 a.m., the Conference

was called. Elder Wilford Woodruff delivered the first discourse, which was listened to by an attentive audience. Presidents Young and Kimball also addressed the congregation. The sermons were all of a highly interesting and practical character, to some extent local in their doctrinal points.

In the afternoon, President Daniel H. Wells preached. He expressed his gratitude for the opportunity of meeting with the Saints in Cache Valley, and he rejoiced in the knowledge of the Gospel which they had all embraced. Exhorted to faithfulness in the discharge of every duty. President Joseph Young then addressed the meeting. His subject was chiefly the saving of grain against a time of scarcity, together with the redemption to be wrought out by the Latter-day Saints. President Young followed with appropriate instruction on the temporal and spiritual salvation of the Saints; the necessity and importance of perfect union amongst them; the classification of labor for the general good, our object being to build up Zion.

A Priesthood meeting was held in the evening, at which Elders Rich, Richards and Van Cott gave some valuable instruction to the Quorums present.

Conference resumed its session at 10 a.m. Bishop Layton offered prayer, and Elders John Taylor and George A. Smith preached. Elder Taylor reasoned upon the building up of the kingdom of God, the way and manner in which it is to be done. Elder Smith gave an account of his trip through the southern counties, in company with Judge Kinney, and then dwelt at some length on the literal building up of Zion, in accordance with the revelations and law of God.

At the afternoon meeting the Sacrament was administered by the Priests of Aaron.

President Young then arose and preached from these words:—

"For by the power of my Spirit created I them; yea, all things, both spiritual and temporal: firstly, spiritual—secondly, temporal, which is the beginning of my work; again, firstly, temporal—and secondly, spiritual, which is the last of my work."—Book Coy. sec. x, par. 9,

This discourse was in every respect calculated to teach men how to live.

Monday, the 24th, we turned about and started for home, reaching Brigham city about 3 o'clock. A meeting was held in the Court House. President Joseph Young gave a pleasing account of his first acquaintance with the fulness of the Gospel as revealed through Joseph Smith. President Kimball made a few remarks, instructing the people to lay up their grain against a time of famine; admonished them to be obedient to the counsels of the Priesthood. President Young followed upon the same subjects, and endeavored to show them the propriety of regulating the prices of the grain they raise, and making speculators pay a good price for all the grain they got from them.

On Tuesday morning our company came to Ogden. A meeting was held at 3 p.m., in the Tabernacle, and the audience was addressed by President Wells, Elders Hiram B. Clawson, John T. Caine, William H. Folsom, John V. Long, George A. Smith, and then by Presidents Kimball and Young. At

this meeting, which lasted nearly four hours, many important topics were treated upon. The President called upon the people to covenant to keep his counsel, and then told them that he wanted them to lay up grain for a time of scarcity; not to sell their wheat for less than two dollars a bushel, nor their flour for less than six dollars a hundred. He chastized the Bishops for neglect of duty, and for doing things which they had not been commanded to do.

The President and company returned to this city on Wednesday the 26th, calling at Farmington for dinner.

I will remark, in conclusion, that there is an increasing and praiseworthy desire among the brethren north to raise fruit. Elder Benson's fruit-orchard is still two years in advance of any other in Logan, the opinion of some inexperienced men to the contrary notwithstanding. President Maughan and brother Gates have set out good orchards, but they are not yet in bearing, still their labors in this department are deserving of emulation.

POPULAR DELUSIONS.

BY ELDER GEORGE REYNOLDS.

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Much has been said, and much more has been written on the fallacies and fancies that have misled the million at various epochs of this world's history, until it has become a favorite theme with the lecturer and philosopher, to compare the superstition, credulity and ignorance of bye-gone days, with the discernment, enlightenment and intelligence of the present age. We are pointed to a time when the alchemist, with retort and crucible, would spend a lifetime and a fortune endeavoring to turn the baser metals into gold, to gain the favor of princes and the approbation of the masses, in his unavailing efforts to unravel the secrets of nature's vast laboratory, and instruct mankind in the mysteries of the great secret,—“How to get rich in a short time and with very little trouble or outlay.” We are told of

the manias which raised articles of little worth to fabulous values; of the outcries against witches, wizards, cunning men and women; how whole populations would join in the crusade against poor creatures on the slightest suspicion of their being acquainted with the “black arts,” and would put them to the cruellest tortures to prove their guilt or innocence,—trials which now, in many cases, would simply excite our mirth at the utter ridiculousness of the means used to detect guilt, did we not recollect they brought acute suffering to the subjects of these unfounded suspicions. Again, we are asked, what can be our opinion of the condition of the masses who would readily purchase, in full faith of their virtue and renovating properties, such nostrums as “The elixir of youth,” whose vendors promised that its all

potent qualities would give to the aged the strength and the beauty of their youthful days, or that, with still higher claims, accorded to its partakers immunity from pain, disease, and even death itself. Yet we are told all these things really existed and enjoyed the felicity of being popular.

But there are delusions more powerful than any of these, that still affect the minds of people in this day, notwithstanding the favorable comparisons that one-sided arguers exhibit as evidences of the superiority of the present to any previous generation; delusions that have existed "from the beginning" until now, of which we hear little, or, if mentioned, referred to so vaguely as to be of little or no benefit in clearing the error away. However, it is not now our intention to dispute the correctness of any religious doctrine, to controvert the theories of a favorite philosophy, or to argue on the justice of existing governmental regulations; with such, as far as they do not interfere with us, we have little to do; but there are some ideas which are still to be found lurking in the hearts of men, from which we have suffered, and of which we may speak.

Ever since the time when murderous jealousy took possession of the soul of Cain, and urged him to the commission of the deed that stains his name, and points to him as the first shedder of innocent blood on this fair earth, there has existed within the minds of those who neither loved truth nor practiced righteousness, an idea that by killing the teachers, practitioners and lovers of Godlike principles, they could destroy the principles themselves; that if they slew the propagators of these doctrines, that they could no longer hear them, they would not be judged nor condemned thereby, but would have immunity in practicing what they loved best. To cite examples would be simply to take the history of the people of God in every age, and to narrate the story of their sufferings and persecutions. Yet, strange to say, all these evidences of the futility of opposing physical force as an argument against truth, have not had the desired effect in teaching the inhabitants of this world, who

live upon its surface to-day, that they, with such poor weapons, can do no more than their predecessors before them in overturning or destroying the truth.

One would almost think, from the variety of agencies brought to bear against the Saints of this age, that every possible means at the disposal of man had been used in the attempt to destroy them; yet such does not appear to be the case, as year after year some fresh idea is started which is proclaimed as sure to succeed in accomplishing the end, and pretexts have never been wanting, however false or frivolous, for putting the new idea into active operation. Mobs, carrying death, banishment and extermination as their mottoes and war-cries; official proclamations of "peaceably if we can, forcibly if we must;" drivings, plunderings, Indians, starvation, grasshoppers, famine, internal dissension, and a grand American army, have all been heralded forth and echoed through creation as sure means to bring about the desired consummation; but all have come to naught, all have failed; and if these examples are to be taken as the most powerful arguments that can be brought to bear against Gospel truths, we cannot but pity those who use weapons so utterly inadequate to the task, and which, instead of injuring those they were intended to destroy, rebound with ten-fold force upon those who have wielded them. Still, the idea exists and flourishes in the hearts of men, all the examples of the past being insufficient to prove how delusive, how entirely incompatible with the assigned task are such instruments; but observing how "the grain of mustard-seed" is becoming the mighty tree—a shelter and a retreat from the storms and desolations about to overspread the earth—those who desire not the advent of the kingdom, nor the reign of purity and truth, imagine any weapons are better than none, however miserably they may fall short of what is wanted.

One of old, whose wisdom has been greatly praised, on an occasion when the Apostles were taken before the Jewish Council for preaching the doctrines of the Everlasting Gospel,

after citing examples of the end of impostors and the rapid decay of their delusions, said, "And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." This advice, though given so many

years ago, is still as true, and as full of wisdom, as when first it was uttered by Gamaliel before the High Priests and Elders in Jerusalem, and could be advantageously studied and thought over by those who rejoice in the persecutions suffered by the Latter-day Saints, and who side with their defamers.

A GLANCE AT THE WORLD AND THE SAINTS.

BY ELDER JOHN SCOTT.

—O—

It is really heart-rending and appalling to the mind of any thinking and right-minded man, to look around and see the dreadful state of wretchedness and misery in which the nations of the world are involved, and the still worse condition to which they are fast hastening. On every hand do we see poverty and wretchedness, drunkenness and debauchery, robbery and murder, with their concomitant evils following them. It is impossible to take up a newspaper of the present day without the eye being attracted to some startling case of murder, robbery, infanticide, &c.; and this in the, so said, most enlightened age of the world's history—in a land of Bibles and churches. It is said in Holy Writ, "Can a mother forget her suckling child?" Yea, verily, they can, in the present day, forget them by hundreds. We can read of hundreds of children, on entering the world, being cast away with the most shocking indifference on the part of mothers(!). Instead of being looked upon, as they ought to be, as blessings from heaven, bestowed upon them by God our Father, and tenderly nursed and cherished as such, we behold the doom of these infant children. The *Seaham Observer* says:—"A Parliamentary return states that out of 1,104 inquests on children under two years of age, the causes of death were: wilful murder, 63; manslaughter, 5; found dead, 141; accidental suffocation, 147; suffocation (cause not known), 131; neglect, dis-

ease, &c., 614! This is a category at which we may fairly shudder."

If we contrast, for a moment, the position and circumstances of the Latter-day Saints as compared with those of the rest of the world, a vast difference will be perceivable between them—indeed, they are not to be compared with each other. In the world, nothing but crime and misery exist—turn which way we may, they abound on every hand. That confidence which ought to have place between man and man, is now rarely to be found; the links that bound mankind together are broken, and there is not wisdom enough in uninspired man to re-unite the disorganized and scattered elements of society. How truly did the poet say, that

"Man's inhumanity to man
Makes countless thousands mourn."

And such continues to be the case. We can see men holding prominent positions in the world—men of great influence and affluence, robbing and defrauding their creditors of thousands, and escaping the lash of the law with impunity, through their knavery and treachery leaving their dupes to lament and mourn over the loss.

To take a wider scope of things, and look at the nations and kingdoms of the earth, what do we see? We perceive every nation and kingdom, without exception, preparing for war—each is trying to have the pre-eminence, and to gain a mastery over its rival, in the invention and manufacture of the most deadly engines of

warfare. Were such gigantic preparations ever known in the history of the world hitherto? Certainly not, according to any accounts that have been handed down to us. Little do they know what all their great preparations are for, and less of the vortex of destruction and misery, the very brink of which they are tottering upon. They will not believe the testimony of the Latter-day Saints, relative to the things that are coming upon them, unless they repent of their sins. They answer that it is all nonsense—it always was so, and always will be. But, thanks be to God, the Saints can lift up their heads and rejoice, for these are testimonies unto them that the day of their redemption draweth nigh. The Saints can realize that

“The bright sword is drawn,
And the sheath thrown away,”

and that wickedness of every description will be swept from off the earth by war, famine and pestilence, and that by the fierce and vivid lightning and thunder of heaven shall the inhabitants of the earth be made to mourn. Then the cry of the Saints shall cease to come up into the ears of the Lord of Sabaoth.

Every Latter-day Saint, who is in possession of the Spirit of God and is living his religion, is aware of these things and can rejoice, even in the midst thereof, and anxiously awaits the coming of the day of his deliverance from the thralldom and tyranny to which he is compelled to submit at present, that he may gather home to the land of God's choice, where he may put forth his hand and help to cultivate and beautify the same, and bring it back to its first primeval order, when God pronounced the earth “very good.” What a difference do

we behold, when we see the thousands of the honest-in-heart concentrated in that one place—all actuated by the self-same motives, all having made the same covenants, and having the same desires—the beautifying and building up of Zion in the last days, that it may be fit and acceptable in God's sight for his Son Jesus Christ to come and dwell on, with his people, during the great thousand years.

While contemplating the thousands of poor Saints that remain to be gathered from amongst the nations of the earth, the heart yearns with pity for their condition; but let them continue humble and faithful in the discharge of every known duty, and live up to the requirements of our most holy religion, that they may have a claim upon every blessing that God has in store for his people. They should be careful to use the means they have in their possession with the strictest regard to economy, and not to let an opportunity slip of putting by a shilling towards their emancipation from Babylon; but, at the same time, they should not forget to be punctual in the payment of Tithing and Mission Fund deposits, for it is by these that the Church has to be upheld, and those sustained who are sent into our midst to comfort and cheer us, to gather in scattered Israel and to preach the glad tidings of great joy unto fallen man. May God grant unto us all his Holy Spirit to enable us to be faithful in the discharge of every known duty, and to see our way clear to gather with the Saints of the Most High, that we may be enabled to appreciate and enjoy the contrast between their condition and that of the rest of the inhabitants of the world.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 664.)

December 6.—Brother Haight took his team, and we rode with him to brother Joseph Murdock's, in Hamilton, Madison county, where we arrived on the 7th, in the evening. Brother George A. was confined to his room

sick, and received a thorough series of Thompsonian nursing. I found the Saints in confusion; they had the gift of tongues among them, and the interpretation, and they were so ignorant of the nature of these gifts

that they supposed that everything which was spoken in tongues was immediate revelation from God ; a false spirit had therefore crept in, and division was the result. I taught them that when they spoke in tongues the language might be from the Lord, but with that tongue they spoke the things which were in their hearts, whether they were good or evil ; the gift of tongues was given for a blessing to the Saints, but not to govern them, nor to control the Elders, or dictate the affairs of the Church. God had placed in the Church different gifts ; among which were Apostles, Prophets, helps and governments, and wisdom was profitable to direct. Before leaving, the Saints came to an understanding on these matters. The brethren were very kind to us : brother Benager Moon gave me satinette to make me an overcoat ; sister Lucetta Murdock made it for me ; this was a great blessing to me, as I had worn a quilt, with a comforter run through it, in lieu of an overcoat, all the way from Nauvoo, which had not much of a ministerial appearance. Held meetings on Tuesday and Thursday evenings.

—15 (Sunday).—Preached in Waterville at brother Gifford's, and returned on Monday to Hamilton.

—20.—Went to Eaton, and visited cousins Fitch and Salmon Brigham, and on Saturday to Hamilton, and called on Phinehas Brigham. While at cousin Phinehas Brigham's, he had many inquiries to make about the Prophet. I preached the Gospel to him so plainly that he could not make any reply, but had to acknowledge that what I taught was Scriptural and reasonable, and he could not gainsay it ; but being a very staunch Baptist and a deacon too, he regretted very much his son was not there, who was educated for a Baptist priest. He thought if his son was there he might be able to enlighten my mind and point out my errors, although he was not able to do it himself.

We had not conversed an hour before his son, the priest, came in, to whom he introduced me, and then sat down with a great deal of composure, believing the son would be able to rebut the doctrine I had advanced.

The son, with all the solemnity and air of a priest, commenced to ask questions. I answered them, and, in return, asked him a few questions, giving him the liberty to rebut any statement I had made by bringing Scripture testimony, as I had read my doctrine from the Bible ; but he could not give me any light, neither could he answer the questions I asked him, and he was too much of a gentleman—young and inexperienced—to commence a tirade of abuse, as older priests generally did on the character of Joseph Smith and the Book of Mormon, consequently he sat mute as a stock.

I continued my visit with the family for a short time, and when I was about to leave I told them that Baptistism, Methodism, Presbyterianism, Quakerism, Shakerism, and every other ism I had studied and learned, for I desired to know the truth, and found I could put all their doctrines, when simmered down to truth, into a snuff-box of the smallest class, put it into my vest pocket and go on my way ; but, when I found "Mormonism," I found that it was higher than I could reach with my researches, deeper than I was capable of comprehending, and calculated to expand the mind and lead mankind from truth to truth, from light to light, from grace to grace, and exalt him in the celestial kingdom, to become associated with the Gods and the angels. I bade them good night, and went over the hill to Hamilton, and staid at brother Murdock's.

—22, 1839 (Sunday).—Preached at brother Murdock's, and went to Waterville on Monday, 23rd, with brother Gifford.

—25.—Went six miles beyond Rome, and met with Elder James Blakeslee and brother Joseph L. Robinson ; stayed with brother Spinning. Returned on the 27th to Waterville, and on the 28th to Hamilton.

—29 (Sunday).—Elder Blakeslee preached. Brother George A., who had been confined to brother Murdock's house during the last three weeks, was now so far recovered as to be able to proceed ; and on the first day of January, 1840, brother James Gifford took us in his sleigh to Waterville, where we stayed over night with bro-

ther Sykes. This evening brother Blakeslee read us several chapters of a work which he had written for publication; and as he earnestly solicited my opinion on the subject, I pointed out to him so many palpable errors in principle and doctrine, that I convinced him his work would have to undergo a thorough revision before it could be published to the world as the doctrines of the Church of Jesus Christ of Latter-day Saints.

—2.—Brother Gifford carried us to Utica.

—3.—Went by railroad to Albany, and put up at the Railroad House.

—4.—Found brother Robert Campbell, who lived with his mother, and staid with him. I went to Troy, and proceeded to Lansinburgh. I went to meeting, where Elder Phineas Richards was preaching.

—5 (Sunday.)—I preached in Lansinburg, and returned to Troy and preached in the evening.

—6.—Returned to Albany.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 24, 1863.

GOD'S VOICE IN THE EARTHQUAKE.

On the morning of Tuesday, the 6th instant, an earthquake was felt throughout England which startled many of the people from their propriety. Considerable fright was excited in many places where it was most strongly felt; many of those who describe their feelings on the occasion declaring them to be "awful." Where its character was not immediately recognized, numbers arose in alarm thinking that burglars had entered their dwellings. The damage resulting from the shock, so far as known, has been quite trifling. A few articles of furniture upset and pieces of crockery broken, with here and there a few bricks and tiles displaced, are all the effects attributed to its agency. It seems to have been a quake of a very mild character—so mild and so little to be noticed, that it has not proved to be more than a three days' wonder. For about three days the columns of the newspapers contained descriptions of its effects from correspondents in different places, and editors, during that period, bestowed upon it some slight notice; but the feeling has rather been one of contempt for such a miserably poor shaking as it has afforded, and many of the gentlemen of the press allude to it in such a manner as to lead a reader to suppose that they were rather condescending to notice it at all as a genuine earthquake. They even congratulate the nation upon the total absence of superstition respecting this event, and appear delighted to think that "earthquakes, like eclipses, have ceased to appal even the vulgar as messages of wrath from Heaven." One paper, in allusion to this point, accepts it as a favorable indication that "nothing can be further from superstition than the tone in which our correspondents, many of them clergymen, record what they saw and observed."

Oh happy age! Oh blessed generation! when even clergymen, professed ministers of Heaven, cease to be so vulgar as to annoy the people with any

reflections about the Divine origin of earthquakes, and are no longer so superstitious as to think for a moment that the Most High can have had anything to do with the production of such phenomena! Let peans be sung in honor of this emancipation of "Christians" of the year of grace 1863 from the remnant of "superstitious folly" bequeathed to them by an earlier generation, who were so unfortunate as to be taught by Apostles and Prophets that Divinity warned and punished through the agency of earthquakes! Earthquakes may be intended to warn and punish the wild and fiery populations of semi-tropical cities; they may speak to the superstitious generations that demand a sign and will only be taught by portents; to such they may stand in the stead of the thunderings and quakings of Sinai; but in these cooler climes—in Great Britain—with more reasonable temperaments, and under a purer faith (yes, *pure faith*; those are the words) this awful language is not needed! With what a feeling of conscious superiority do editors discourse in this strain to their readers! The mantle of self-righteousness they wrap closely around them, and deem themselves and the people of the nation at large entirely invulnerable to every calamity that may affect other communities and peoples. The ALMIGHTY footfall is soft here, they think; and while they condescendingly acknowledge that there are means, utterly beyond their ken and computation, far below their feet, by which cities may be subverted, populations suddenly cut off, and empires ruined, yet they do so in a tone and manner intended to convincingly silence any fears there may be entertained of such a power being aroused, especially to their or their compatriots' injury. They do not even confine their gratulations to their immunity from the ravages of physical earthquakes, but give point to their declarations of superiority by alluding to the great moral earthquake which is convulsing and rending to fragments the great empire across the Atlantic, and announcing that they are safe from that fate, for never was the nation so united!

Much as we may wonder at the condition of mind which, in seemingly intelligent men, will produce such utterances as those above referred to, and suffer them to be read and accepted by others, also professing to be intelligent, as anything more than the ravings of idiocy, yet we are not disappointed. Unless there should be a numerous class who would thus shut their eyes and harden their hearts against every Divine manifestation of power, and enshroud themselves in their superior self-righteousness and imagined immunity from the evils that would afflict other peoples, the word of the Lord could never be fulfilled. A people less conceited than they, might be terrified by the earthquake, the war, the famine or the pestilence, and repent and escape; but many of them will not do so. What possible effect can the shaking of an earthquake, the bloody consequences of a war, the fearful desolations of a famine or a pestilence have upon minds who think that such dreadful calamities are the language in which superstitious generations, that demand a sign and will only be taught by portents, are spoken to; but are not sent with any such purpose to them, who have more "reasonable temperaments and a purer faith?" Or, who think that it is only the vulgar who are influenced or appalled by such visitations "as messages of wrath from Heaven?" Truly spake the Holy Ghost by the Prophet, and wonderfully applicable are the words to this generation, where he says:—"Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have

they closed ; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." If they were more susceptible, they might repent and be converted upon the approach of those calamities which every man of God, who has spoken upon the subject, has declared will be felt by the inhabitants of the earth as portents of the Divine wrath. But when even clergymen are free from the "contemptible weakness and superstition" that God has any agency in the matter of earthquakes, wars and other calamities—when the professed ministers of the Almighty, and who may be supposed to know best upon this point, endorse the statement and idea that He does not concern himself any longer about sublunary matters—how can it be expected that the masses, especially that portion of them who take pride in showing that they are above superstitious weaknesses, will be otherwise? The Scriptures inform us that there will be earthquakes and other terrible calamities given unto man for the accomplishment of the purposes of the Almighty ; but they do not lead us to expect that repentance and an acknowledgment of the hand and the power of the Lord, on the part of mankind, will follow these visitations. They intimate, on the contrary, that feelings directly the opposite of these will be indulged in, and that men will feel more like cursing God and dying than repenting. Jesus predicted to his disciples that there should be "famines and pestilences and earthquakes in divers places ;" but these were to be only "the beginning of sorrows." They were to be testimonies to men given in the language of Almighty power. When the voice of heaven-inspired man failed to have the desired effect upon his fellow-man, and the latter resisted his testimony and warning because he was a man like himself, then there was to be heard and felt testimonies and warnings in voices of a more potent and terrible character. The earth itself, at the impulse of its Almighty Creator, should be moved to add its testimony in language peculiar to itself—language of terrible significance and portentous character—to its inhabitants. Universal creation should join to testify unto blind and self-righteous and conceited and rebellious man, in manifestations and voices of awful and sublime power, to the truth of the words declared in meekness unto them by their fellow-mortals, who had been inspired and sent forth by the Almighty with the message and warning.

The Lord has said unto his servants that "After your testimony cometh wrath and indignation upon the people ; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds." "Ah !" but says sapient man—editors, clergymen and others—"we have had hundreds of earthquakes and wars and famines and pestilences ; we have had thunders, lightnings, tempests, and the sea heaving itself beyond its bounds ; but the end has not come yet ; and we think those who view such events as the messages of wrath from Heaven, the victims of a vulgar superstition." Yes, and in their very anxiety to escape deception and superstition, they will become the victims of both ; the voices of the elements—nature's voice speaking in God-like power—will be suffered to pass by as unheeded, so far as repentance is concerned, as is the voice of feeble, though inspired man, until the consumption decreed shall be fulfilled, and the vengeance of a rejected and offended God shall be fully executed.

ABSTRACT OF CORRESPONDENCE.

STAFFORDSHIRE CONFERENCE.—Elder C. B. Taylor, writing from Staffordshire, tells us of the happiness he experiences in his labors in the ministry. He says that he and Elder F. C. Free meet with considerable opposition, but they are more successful than they at first anticipated from the darkness which enveloped the minds of the people. They continue to baptize a few, and the prospects are still good for more.

SWEDEN.—By letter of the 26th ult., from Elder J. E. Evans, we learn of the prosperity of the Work in that part of the Lord's vineyard. The brethren who had last arrived there from Zion he represents as making rapid progress in the acquirement of the language, and he says that our heavenly Father being willing, in a month or two he will be enabled to speak with some proficiency. Elder John Gray, jun., started on the 21st ult. for Fredericia, where he has been appointed to labor. Elder G. M. Brown goes to Christiania, Norway. Elder Sprague labors in the Copenhagen Conference. The Saints of Sweden are represented as a kind, faithful, warm-hearted and an honest people—they enjoy much of the Spirit of God, and the Elders experience joy and happiness in laboring amongst them.

DENMARK.—Elder A. W. Winberg, writing from Denmark on the 6th inst., informs us of his continued health and prosperity in disseminating the principles of the Gospel of salvation among the people of that land. He writes:—"I have enjoyed myself exceedingly the past summer in travelling in this Mission preaching the Gospel unto the people, and in striving to instruct and exalt the Saints, and to bring others to a knowledge of the truth. I realize that it is a great privilege to be a servant of God and a messenger of glad tidings unto the inhabitants of the earth, and to labor for the advancement of His kingdom. The Priesthood is united, and each one is zealously striving to further the cause of truth and righteousness. Your visit to Scandinavia, your teachings and instructions in the General Council held in Copenhagen, and at meetings in other places, has had a good and beneficial effect, and will exert a lasting influence upon the minds of those who heard you. The Work here is progressing, not so rapidly, perhaps, as we might desire, yet it is steadily advancing, and I believe that thousands of the people will yet embrace it."

NEWS FROM HOME.

We have received the *Deseret News* of September 9th, and from it we learn the progress of events at home, in Utah. Notwithstanding the drouth of the past season, the Saints are steadily increasing in prosperity; and, in putting into practice the counsels of the servants of God, they are increasing in substance and are advancing in the knowledge of the principles of true enlightenment and salvation.

Judicial proceedings are still of a peculiar nature. Judge Drake, of the First Judicial District, had opened his Court at Provo, on the 1st of September, and had adjourned it the same day without transacting any business. Judge Waite had started for the Boise River gold-mines, having, he says, had

leave of absence granted him for five months. Government has not yet, it is understood, appointed successors to them, but it is to be hoped that ere long the respectful petitions of the inhabitants of Utah will be answered, by the appointment of men who will perform their duty and deal justly with their fellow-men.

We extract the following items of information from its columns :—

Captain Patterson's company, independent, as called in contra-distinction to the Church trains, arrived on Friday, the 4th of September, in the afternoon, on the public square, 8th Ward, and on Saturday, about the same time in the day, Captain Sanders' company, Church train, arrived.

The three companies of infantry and one of cavalry, California Volunteers, *en route* for Camp Douglas, are reported to be coming by the Northern or Humbolt route, and are expected here in eight or ten days.

The season for manufacturing the sorghum crop into molasses having arrived, many have commenced operations, and a considerable amount of syrup has already been made in Great Salt Lake, Davis and Utah counties.

The new factory of President B. Young, on Hanyon Creek, was put in motion on Monday the 7th. Two hundred and forty spindles were sent humming their cheery music—all managed by a single tender. We are not prepared to give details of the dimensions or other capacity of this establishment, but a fair inference of its extent may be drawn from the number of spindles. We congratulate ourselves on the prospective dawn of a new era in the manufacturing interests of Utah.

It is understood that the Deseret Musical Association purpose giving the first concert of the season in the theatre, during the coming Semi-Annual Conference.

CORRESPONDENCE.

ENGLAND.

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, Sept. 25, 1863.

President George Q. Cannon.

Dear Brother,—Having just returned from another tour through this District, I thought I would again write you a few lines. The prospects for doing good still continue bright and cheering, and in some places the inquirers still hover around us, seemingly anxious to hear every word we have to say. This gives us fresh courage, increasing our desires to lift up the warning voice, both loud and long, to cry faith and repentance to the people, exhorting them to be obedient to the principles of the Gospel of Christ. The brethren are all feeling well; the Saints are rejoicing under their teachings and instructions. All things are moving on

harmoniously, and baptisms still occasionally take place.

I find, wherever we can induce the people to calmly investigate or reason upon the doctrine of Christ which we advance, they generally admit it to be Scriptural. The principal objection some have is that it is unpopular, and they cannot see why it is necessary for them to gather to Salt Lake. That it is an unpopular doctrine I readily admit. So was the Gospel in the primitive days of Christianity. "If," says the Savior, "they have hated me, so will they hate you; but the servant is not above his master;" and he also says, "Ye are not of the world, if ye were, the world would love you," &c. I can very readily perceive that this teaching places many people in rather a peculiar position; they would like to worship God and still be friendly with

the world—but this cannot be. Like causes produce like effects; and the Saints must needs meet with trials and persecutions, thereby gaining an experience and being purified from everything of a drossy or worldly nature, becoming as the fine gold after it passes through the refiner's fire. Now for the gathering. The great commandment has gone forth, "Come out of her my people," &c., and obedience to this commandment is just as essential to salvation as any that was ever given from the days of Adam down to the present time. The world little think that they are living in the days of the literal fulfillment of the words spoken by our Savior, recorded in the 14th Chap. of Luke,—“A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse.” They were engrossed with worldly affairs, which they considered of so much more importance, that they could not go; and when the master of the house learned these things he was angry, and the servant was sent quickly into the streets and lanes of the city, to bring in the poor, and the maimed, and the halt, and the blind. The servant did those things as he was commanded, and said, “Yet there is room.” He was sent out the third time with instructions to “Go into the highways and hedges, and compel them to come in,” that the house might be filled. To-day we find that the servants of God are in the streets and lanes of the city, and they are gathering in the poor, maimed, halt and blind, and when they return home they will say, “Yet there is room.” Then they will be sent forth for the last time, prior to the universal destruction that shall come upon the nations; and in that day there shall be a famine for the word of the Lord, for all those who prove true to their God will be gathered out of Babylon. Then it will be “Like the gleanings of the vintage after the harvest is over,” and they shall be hid up and no man shall find them; those, indeed, will be days of peril for, if the righteous barely escape “Where shall the ungodly and sinners appear?” When I reflect upon the

great Latter-day Work, I feel thankful to my Father in heaven that I was sent forth upon this mission to gather out the honest-in-heart, that they may be taken to the Lord's threshing floor, where they will be put through the threshing process, until all the smut, dirt and chaff will be blown away, and the wheat will be left for the Master's use. I must close, lest I weary your patience.

Ever praying Heaven's choicest blessings to be with you, I remain, as ever, your brother.

M. F. FARNSWORTH.

SCOTLAND.

DUNDEE CONFERENCE.

Dundee, August 31, 1863.

President Cannon.

Dear Brother,—In company with Elder John Sharp, jun., I have lately made the tour of the greater part of the Dundee Conference, which, though not numbering many Saints, is an extensive field, reaching as far north, as Aberdeen, a distance of between eighty and ninety miles from Dundee. We visited Arbroath where we were kindly received by brother Alexander Duncan and family and by the Saints comprising the Branch, which numbers forty souls. Also attended two meetings with the Saints, endeavoring to point out the way for them to grow in the knowledge of God, and how, by practicing the principles of the Gospel, to realize it to be the power of God unto salvation; at the same time realizing that, in teaching the Saints by the spirit of the Lord, we are instructing ourselves.

I have recently tried out-door preaching in this place, but without much encouragement; the people coming and going and necessitating the repetition of the same things for the enlightenment of the new comers. Most of the people are so stereotyped in the Doctrine that has been taught them viz,—that if they believe in Jesus there is nothing more necessary to secure their salvation—that it is almost impossible to convince any of them that works as well as faith are essential to salvation. This absurd doctrine of salvation by faith alone, we hear reiterated from the press and the pulpit, and at the

corner of every street, by men who are ignorant of the truth, and who labor for hire. The people love to hear them,—but talk to them of repentance, baptism for the remission of sins, of working out their own salvation, they do not want to hear it, but mock and deride you.

From Arbroath we went to Forfar, where we spent a pleasant day. We next proceeded to Aleyth, a small town where there are but few Saints; the people there favored us with one meeting, but we were unable to obtain a second hearing. We had a most glorious ramble among the Grampian Hills—which, to us mountaineers was a rich treat—visiting the Lynn Falls in the Isla River. The stream here takes its impetuous course over a rocky bed, deeply fissured by the constant, ceaseless action of the water, and is precipitated over the ledge upon the rocks below, a distance of twenty or thirty feet.

We returned to Dundee, where the principal part of the Conference is, which Branch has about eighty members. The majority of the world's people here are opposed to us, but there are a few in whom exists a love for the truth. They will have to be visited by the judgement of God in the shape of war, pestilence, famine, and distress of nations, before they will give heed to the message of mercy which he is sending unto them. Our Father's will be done; I feel to say, "Hasten thy work O Lord; when the earth and the inhabitants thereof shall be redeemed from the fall, and Jesus will reign, and his Saints can securely worship him, in peace and security."

Your brother in the Gospel,

M. McCUNE.

EDINBURGH CONFERENCE.

Dunfermline, Sept. 22, 1863.

President Cannon.

Dear Brother,—It is with pleasure that I lift my pen to inform you of the present condition of the Fife district. Since my arrival here I can say that my labors have been a source of much more pleasure than I previously anticipated. I esteem the Saints of

Fife as a warm-hearted people, who try to make the servants of God as comfortable as circumstances will permit them to do, for which I pray that the choicest blessings of Heaven may be conferred upon them. As a whole they are a shrewd, intelligent people, who have for their highest aim the up-building of the kingdom of God.

We have a good many strangers attending our meetings, and as we treat them with that courtesy which the Gospel inculcates, they generally find their way back. Baptisms are not so frequent as we desire; yet we have an occasional honest soul apply for admission through the ordinance of baptism; so that we hope to see the places made vacant by the emigration of 1863, filled up by the spring of 1864.

I am sorry to say that we have a few in our midst who do not sufficiently appreciate the necessity of, and the blessings attendant upon, gathering, to deny themselves of all unnecessary, if not injurious superfluities and luxuries, although they are ever ready to complain of the hardships and oppression under which they have to labor in this country. I am sorry for such individuals, but cannot help them until they are willing to help themselves, and suppose they must learn by the things they suffer; my prayers and desires, however, are constantly for their welfare.

A great many are diligently striving to get home next emigration, which I hope they will accomplish, as they are deserving of it, having lived for the sustenance of the cause in every way. May God bless them in their honest endeavors to do so. I have faith that the atmosphere of Zion will not alter their dispositions. I would be glad to see your recent editorials on Tithing more attended to in this district. I have spoken to them plainly on that point, yet they are slow to move. However, I have hopes that it will be more liberally attended to from this time.

Praying for your continued prosperity in the cause of God, I remain your humble servant,

WILLIAM A. WARNOCK.

As daylight can be seen through small holes, so do little things show a person's character.—DREW.

SUMMARY OF NEWS.

POLAND.—Encounters are frequently taking place between the Russians and insurgents. The former have plundered the village of Boniewo, and have burnt that of Cieplin, in the palatinate of Kalisch. The proprietor of the Grabowski Palace has been arrested and the inhabitants expelled; several hatchets and two revolvers were found there when it was searched. The insurgent chief Iskra has been tried and executed by the National Government. On Saturday the 10th inst., and on Monday the 12th, engagements ensued between the Russians and the insurgents, in which the latter were defeated with considerable loss.

AMERICA.—A large body of Confederate troops is believed to be concentrating in the lower end of Shenandoah Valley, for what purpose is unknown. General Lee has, according to one report, fallen back upon Richmond. It is said his army has been filled up by conscripts and now numbers 70,000 men; by the same authority he is said to have a reserve of 12,000 men in Richmond. There is said to be little doubt that the flower of his army has gone to join Bragg. Meade, too, is said to have paused in his advance, and large bodies of troops are being sent to Rosecranz. Reinforcements are also being hurried forward from Grant by way of Corinth, and there is little doubt that Rosecranz would muster 100,000 men by about the 10th instant, and that the decisive battles of the war would occur in East Tennessee. The conflict in this quarter has assumed such tremendous importance that it bids fair to suspend operations everywhere else. Everything indicates at present that the Confederates would sacrifice Virginia sooner than this region. The Richmond papers say that East Tennessee is indispensable—it supplies meat for the Southern army and nitre for their powder mills.

VARIETIES.

What is society, after all, but a mixture of mister-ies and miss-eries.

He who vouches for his own truthfulness by an oath, will tell a lie the next moment without a blush.

A Scotchman asked an Irishman why were half farthings coined in England? The answer was, "To give Scotchmen an opportunity to subscribe to charitable associations."

Hans, who is a judge of morals as well as money, says, that being tender to another man's wife is not a "legal tender."

A printer, observing two policemen pursuing an ingenious but distressed author, remarked that it was a new edition of the Pursuits of Literature, unbound but hot pressed.

A young clergyman having buried three wives a lady asked him how he happened to be lucky. "Madam," replied he, "I know they could not live without contradiction, so I let all of them have their own way."

A lady refused her lover's request that she would give him her portrait. "Ah! it matters not," he replied—"when blest with the original copy." The lady, both ignorant and indignant—"I don't think myself more original than anybody else."

A THOUGHTFUL WOMAN.—A widow lady, sitting by a cheerful fire in a meditative mood, shortly after her husband's death sighed out, "poor fellow, how he did like a good fire! I hope he has gone where they keep good fires."

SENSE v. SOUND.—The town of Franklin, in Massachusetts was named in honour of Benjamin Franklin, the printer philosopher. While in France, a gentleman in Boston wrote to him of the fact, and added, that as the town was building a meeting-house perhaps he would give them a bell. Frankling wrote the characteristic reply, that he presumed that the good people of F. would prefer sense to sound, and therefore he would give them a good library. This he did and the library is now in good condition, and has been of great service to the intelligent people of that pleasant town.